

SUMMARIES

Chinese Literature and Jodo Scriptures

HIRANO Kensyo

The focus of this paper will be on the field of Chinese classical literature, which will be divided into prose and verse for convenience. As for prose works, the first mention of Jodo scriptures is the sentence "written in the Buddhist scripture" which is found in the preface ("広") of "阿" by Chih-tun 支遁 (道林) in the Jin Dynasty. This Buddhist scripture apparently means "阿". But since "広" belongs to Buddhism which is rich in protectionist color, we should be careful in handling it as an authentic work.

Thus, it is apparent that the sentence, which begins with the word "I hear" in "金" by Li Bai in the Tang Dynasty, incorporates "觀", and that the sentence "我" in "画" by Bai Juyi incorporates either "佛" or "阿". But, it is strange that there is no miraculous story relating to Jodo scriptures. Maybe this is because there is no scriptural story in the Jodo scriptures which produces miraculous virtue. Next, I turn my attention to "佛". Works by monks for the ordinary people written since approximately the latter half of the Tang Dynasty, which contains the remnants of Buddhism evangelization, also make use of Jodo scriptures.

As for verse works, Hsieh 謝 in the Song Dynasty wrote "無", and it contains terms that can be recognized as originating from "無". But in relation to poems, it is not until the Tang Dynasty that we can see many such examples. Especially, Bai Juyi wrote some poems using the word "the western direction" taken from the Buddhist scriptures.

The teaching of Jodo Buddhism expanded in influence over the society during the mid-Tang Dynasty, and in proportion to this expansion, the influence also spread to literary works. Moreover, it apparently permeated, not only through the intelligentsia but also through the common people.

The Meaning of Samādhi in Apocryphal Texts Compiled and Produced in China

SAITO Takanobu

With the introduction of Buddhism into China, the term “samādhi” was transliterated as “三昧” and translated as “定” by Chinese. In this paper, I take up the transliteration “三昧”, and investigate how its meaning has changed with Chinese apocryphal texts, such as *Piluo-sanmei jing*, *Jingdu-sanmei jing*, *Guanshiyin-sanmei-jing*. I also collect supporting evidence for my argument from Chinese poetry and Taoist scriptures.

We can understand different culture only by translating it into our language. But it is very difficult to translate alien principles and terms into Chinese religion. Therefore, many translators had to make use of great originality and ingenuity. In China, the concept of “samādhi” was originally nonexistent. To transmit the notion of “samādhi,” they used both transliteration “三昧” and free translation “定”. By means of transliteration, it was possible to preserve the correct meaning of the term, while by means of free translation, many Chinese could understand its meaning. But as the years passed, the transliteration “三昧” came to be interpreted in ways different from its original meaning. This is the phenomena I wish to investigate in my paper.

Choshu and Satsuma: Political Process in Late 1867

AOYAMA Tadamasa

My study focuses on Choshu in late 1867, with particular emphasis on the relationship between Satsuma and Choshu, using some new documents that I have found. My conclusions are as follows:

1. Unlike Satsuma, Choshu had already decided to defeat the Tokugawa

Shogunate Office by the middle June 1867. There is great possibility that Choshu saw Satsuma as having the same policy, because Saigo, a leader of Satsuma, was scheduled to come to Yamaguchi.

2. In late June, the Satsuma-Tosa alliance was formed, and Satsuma accordingly stopped Saigo from coming to Yamaguchi. Choshu had some distrust towards Satsuma. Choshu agreed with the alliance itself, but did not put great expectation on recommending the Shogun to resign his power.

3. Satsuma finally abolished the alliance, and signed army agreements with Choshu and Geishu on 19th September. Choshu postponed the plan because of delays with Satsuma's army. But before getting the information, leaders of Satsuma, Choshu and Geishu in Kyoto decided on a new plan for defeating the Tokugawa on 8th October.

4. Receiving the notice from Choshu, Satsuma leaders in Kyoto planned that Simadzu Mochihisa, the lord of Satsuma, would personally command his army and come to Kyoto. They thought that an imperial order was actually effective for the plan.

5. The resignation from power of the Shogun on 14th October disturbed the plan of Satsuma and Choshu. They finally reformulated their plan on 27th November. The plan was realized as "The Restoration of Imperial Rule" on 9th December.

How Did Koreans See Meiji Japan?:

Through the Eyes of the First Diplomatic Mission to Japan

CHEON Seong-hee

After the signing of the unequal Kanghwa Treaty with Japan, the Korean government sent its first diplomatic mission to Japan in 1876. The chief representative of this mission, Kim Ki-su 金綺秀, wrote the travel narrative called *Itongkiyu* 『日東記游』. In this paper, I examine Kim's understanding of Western culture through his attitude toward Meiji Japan, where active Westernization was underway.

In Japan Kim came in contact with Western culture, such as steamships, steam

locomotives, cannons, electric wires and Western-style foods. He also witnessed Westerners in Japan. As a Confucian literati with traditional values, Kim did not value Western culture highly. For this reason, he was critical of Japanese attitude condoning rapid Westernization. His culture stance was basically “anti-Westernization” 反開化.

However, Kim evaluated affirmatively the reformative stance of the Emperor Meiji, and also recognized the need for limited introduction of Western culture for practical purposes. In this sense, there were signs of “pro-Westernization” in his culture stance. His attitude of limited adoption of Western culture for practical purposes, can be also found in the traditional understanding of Japanese culture during the Yi 李 Dynasty.

The Poetry of John Donne

FUNAKI Masuo

The aim of this paper is to interpret the main poems of John Donne, examining their dramatic, cynical, skeptical and logical qualities. Soul and body, dream and actuality, Platonic love, and the mysteries of love are important themes of Donne's poems, which are made attractive by the two aspects of the transcendental and the sensual, the metaphysical and the sexual, or the religious and the secular. It is also noticeable to how large an extent old cosmology, astronomy, physiology, scholasticism, Petrarchism and Christianity are interwoven in his poems. Donne, the psychological poet, seized on these ideas emotionally; novel conceits and images are used effectively. His intention to trace the One behind the Many, or to investigate the problem of the love between man and woman in a microcosmic secret room, for example, is enough to qualify him as an unequaled poet in the age when human value was lost.

论在湖南的反袁斗争的一个侧面

清 水 稔

袁世凯篡夺辛亥革命胜利果实后，加紧进行复辟帝制的活动。但是在从辛亥革命过程中，发展起来的民主共和精神的高潮中，民众是决不容许任何人再称帝王的。他们进行了较长时间的反袁斗争。终于在1915年12月底，爆发了蔡锷等所号召的反袁武装斗争——“三次革命”。

本文拟从以下几点分析。

三次革命爆发的前后几年里，湖南民众掀起了反袁驱汤斗争，它是全国反袁斗争的重要组成部分。汤芑铭是袁世凯的股肱之臣，为了维护自己的统治地位，他督理湖南军政事务后，排斥革命势力，镇压民众反抗。经济上横征暴敛，搜括民脂民膏，中饱私囊，出卖国家利权。政治上践踏民意，侵犯民权，积极为袁世凯复辟帝制效力，激起湖南各界人士的普遍不满。

反袁驱汤的初期斗争主要是由革命组织“民义社”领导进行的。它与孙文组织的中华革命政党关系密切。民义社党员在斗争中屡遭失败，多半壮烈牺牲。但它为全省规模的反袁驱汤斗争打下了良好的政治基础。随后，在程潜护国军的号召和影响下，湖南民众把斗争推向最高潮。

The Structure of the Doctrine of the *Da e mi tuo jing* (《大阿弥陀经》) : Its Doctrine on Amida Buddha's Lifespan

SAITO Shunken

There are two epithet of Amida Buddha. One is Amitāyus, the other is Amitābha. These two epithet are regarded as Amida Buddha's essential attributes. Amitāyus means the buddha who has eternal life. I intend to examine the concept of Amitāyus in the early *Larger Sukhāvativyūha*.

In the early *Larger Sukhāvativyūha*, the length of Amida Buddha's life is described in a vow of Amida Buddha that no arhat or pratyekabuddha can know the length of Amida Buddha's life. But in late *Larger Sukhāvativyūha*, the vow of Amida Buddha

on his length of life does not have such determination. In the vow of Amida Buddha of its realized state, the early *Larger Sukhāvatīvyūha* and *Wu liang shou jing* (『無量寿経』) describe the length of Amida Buddha's life following in the vow of early *Larger Sukhāvatīvyūha*. The early *Larger Sukhāvatīvyūha* narrates the *parinirvāṇa* of Amida Buddha. But the late *Larger Sukhāvatīvyūha* does not describe Amida Buddha's length of life, and does not narrate of Amida Buddha's *parinirvāṇa*. This means the later *Larger Sukhāvatīvyūhas* make Amida Buddha into the absolute. The *Wu liang shou jing* takes a middle position with regard to Amida Buddha's length of life.

To make pronouncements concerning Amida Buddha's length of life makes Amida Buddha into a relative being. *Karuṇāpūṇḍarīka* restricts Amida Buddha in the manner of the early *Larger Sukhāvatīvyūha*, and narrates Amida Buddha's *parinirvāṇa*. Amida Buddha's value is lower than that of his successor, Avalokiteśvara and Mahāsthāma. In the *Guan shi yin fo sa shou ji jing* (『観世音菩薩授記経』), which also narrates Amida Buddha's *parinirvāṇa*, the value of Amida Buddha is regarded much lower than that found in *Karuṇāpūṇḍarīka*. This means these sūtras make Amida Buddha relative.

Visuddhimagga and Samantapāsādikā (Part 2)

SASAKI Shizuka

This article is a continuation of "Visuddhimagga to Samantapāsādikā (1)" [The *Visuddhimagga* and the *Samantapāsādikā* (1)], (*Bulletin of The Research Institute of Bukkyo University*, No. 4, 1997, pp. 35–63). In this article, I compare the phrases in the *Samantapāsādikā* which annotate the descriptions on *pubbanivāsānussatiñāna* (supernatural power of knowing one's own past lives) appearing in the Vinaya with the corresponding parts of the *Visuddhimagga*, and investigated their differences. As a result, I have clarified that the interpretation on the ability to have this supernatural power differs between these texts. The *Visuddhimagga* claims that even common monks can have this power. On the other hand, the *Samantapāsādikā* does not admit this assertion. However, it is interesting that the descriptions of this power in the

Vimuttimaggā and the *Samantapāsādikā* agree with each other. Here, we encounter another case in which the *Samantapāsādikā* and the *Vimuttimaggā* have same the doctrine and only the *Visuddhimaggā* disagrees with it.

유길준의 일본관·서양관

허 성 일

한국의 개화기에 있어서 해외사조(海外思潮)의 受容(수용)은 중국·일본에서의 책과 더불어 양국(兩國)으로의 유학생의 파견을 통해서 행해졌다.

그 가운데 유길준은 초기 일본 유학생임과 동시에 한국 최초의 미국 유학생이기도 하다. 특히 개화기의 적은 자료 속에서도 그의 유학시절의 체험 그리고 유학시절의 기록의 성과라고 할 수 있는 『西遊見聞』과 저술을 본 논문의 연구대상의로 삼았다. 그리고 본 논문에서는 그 『서유견문』을 검토하면서 그의 일본관 및 서양관을 탐구해나가기로 한다.

특히 그 연구과정에서 福澤諭吉의 『서양사정(西洋事情)』과의 비교는 유길준의 『서유견문』의 연구에 있어서는 불가결한 일이며, 양저작물의 영향관계를 무시할 수가 없다.

구체적으로 서양의 사물에 대한 관찰의 차이나 외국제국의 차이등을 탐구하지 않으면 안 되하지만, 여기서는 지면의 관계때문에 깊이 논하지 못했다.

그러나 유길준의 『서유견문』이 당시의 일본에 있어서의 福澤의 『서양사정』처럼 보급되지 않았던 것은 결코 그 내용이 福澤의 『서양사정』보다 낮은것이 아니라, 당시의 한국 지식인에 있어서는 중국에서 직접 한문(漢文)을 통해서 서양 서정을 접취한 것과 『서유견문』이 일반사회에 배부된 것이 아니라, 특정한 지식인에게 배부되었다는 것 그리고 당시의 한국 지식인이 중국식의 한문(漢文)에 크게 비중을 두었다는 일들이 일본의 사정과 크게 다른 것이었다.

이 일은 문자에 대한 福澤에서 배운 지도가 오히려 역작용(逆作用)한 것이라고 할 수 있다.

Christianity and Christmas in Postwar Japan and Korea

SHIN Chang-ho

It is said that since the 16th century Christianity has been almost concurrently introduced to Japan and Korea in three waves. Yet, it is obvious that Christianity has settled very differently in the two countries. First of all, while Christians comprise less than 1 % of the population in Japan, it is said that at least 20 to 30% of the population in South Korea is Christian, with over 40% of the religious population being Christian.

The author thinks that to understand this positional difference of Christianity in the two societies, it is useful to compare how the religion was accepted into the two societies after the Second World War. The war made Japan into a defeated nation, while Korea was liberated from colonial rule, yet divided into two nation-states. In those chaotic social situations, Christmas took root in both Japan and South Korea as a major annual celebration. The author looks into the differences in the nature of Christmas and tries to identify its sociological functions in the two societies.

Certainly both countries were at a new starting position on August 15th, 1945, when the possibility was declared that the people of both countries should establish political, economical, cultural and religious liberty among themselves. It was in this period that "separation of religion and politics", "free choice of religion" and "freedom of religion" became constitutional guarantees. But, in fact, Christmas was designated a legal holiday in Korea by a small number of people in power, with the support of the American military government in Korea. The author argues that this establishment as a new holiday certainly provided substantial momentum for Koreans to at least accept Christianity as one of their mass religions. Previous to that point, Christian churches, making the self-reliance of the Korean people their slogan, had been successful in laying the foundation on which they sought to extend themselves into the general population.

Compared to the rapid moves and vast changes of Korean Christian churches in their ideological roles, responses to industrialization, and dynamic relations with the state-power, Japanese Christian churches did not show much development. The

author suggests that in Korea, Christianity and other non-religious elements of western culture were relatively inseparable and accepted as such, where as in Japan it was possible to treat the religion as something completely different from other aspects of western culture.

**The Actual Condition and Problems on "Inner Internationalization"
in Japanese Education:
Comparative Survey of Young Men's Educational Thought
in Okinawa and Other Prefectures**

TANAKA Keijiro

It is said that the Japanese school system is too rigid. But there are many different types of children in our schools. Today Japanese schools must diversify. We have been surveying education in other countries and searching for a model for our schools. Okinawa has its own history and culture different from that of Japan. It has been influenced by Japan, China and other Asian countries. It has borrowed from many cultures, and it is multicultural. People in Okinawa respect other cultures and peoples. In other prefectures, new school systems like that of Okinawa is needed in the future. In our school, families and communities, we must invent our own education in the near future. The educational system in Okinawa can provide us with a useful model in this respect.

**Education and Women's Rights:
The Realities and the Effects of the Hidden Curriculum**

NISHIOKA Shoko

Establishment of Women's rights was recognized internationally after World War II with the "Universal Declaration on Human Rights" by the United Nations in 1948.

This was followed by several declarations, plans for reform, and conventions such as the "Convention on the Elimination of All Forms of Discrimination Against Women" in 1979. Along with the worldwide movement, in Japan a movement developed to promote cooperative participation in society by men and women.

On the surface, with coeducation and the study of home economics by both boys and girls, it would seem that equal education between the sexes was achieved. However, in reality this is not so. Recently in the U. S. attention has been given to the effects of a hidden curriculum which has consequences for gender-stereotyped roles as well as sex discrimination.

In Japan it has been clearly proven that textbooks include large quantities of stories, illustrations and descriptions which reinforce sex discrimination and gender-stereotyped roles. Effects of teacher-student interaction in the classroom have been researched only by interviewing teachers. In order to create true equality in education, my approach has focused on the actual behavior of teachers in relation to instilling gender stereotypes and on the recognition by students of a hidden curriculum.

The survey of 275 university students reveals four types of gender-stereotyped educational practices commonly found from elementary through high school: (1) The selection of student representatives, (2) the restriction of girls' behavior and the demand for stereotypical roles according to gender, (3) the encouragement or discouragement of ability and talent based on stereotypes about differences in the aptitudes of men and women, and (4) the restriction of vocational choices by girls in vocational guidance and counseling.

The survey supports the view that women students and students who are interested in a society based on equality between men and women are well aware of a hidden curriculum and concerned about its effects.

Teacher training is a critical component of gender-equal education. Another essential factor is the education of parents and other adults with respect to these issues, since research has shown that gender stereotypes are fostered within the family and home setting.

**The Reality and the Tasks of Human Rights and the Quality of Life of the
Severely Disabled who Live in Social Welfare Institutions:
From a Point of View of a Staff Working in the Institution**

YAMANISHI Tatsuo

In Japan, about 260,000 physically and mentally disabled persons, whose total are over three million, are living in the welfare institutions. These institutions are used as one method of social support, in cases of difficulty in providing care at home, or when caring for them would cause difficulties in the family. The need for such care will definitely increase in the future.

This paper analyzes and considers the meaning of the life in the social welfare facility for the severely disabled, and how to enhance their meanings, through case studies, opinions and demands from staffs who are providing institutional services.

1. The institution provides security and safety to the people who need care. Such institutions provide communal living from 30 to over 50 people. These two characteristics have great influence on their life and staffs, and are the sources for great serious problems.

2. One of the conditions to improve the life in these social welfare institutions is the expansion of the counseling function and the insight to the person concerned by staffs, and also the chances for them to gain counseling. If the work situation is confined to care or nursing care, the staff can not accept messages from the mind and body of the fully disabled, and they have to continue their lives with great anxiety. The duty to find and support the feelings and the efforts of the disabled persons individually and nurture their independence and the joy of life is very important to the staffs.

3. The institution is apt to be characterized as a total life environment. And this character tends to separate the family relations and social relations from the disabled who are living in the institutions. For the independence and the dignity of the disabled, it is necessary to devise a way to strengthen their connection with their family and with the community. In this paper, I would like to introduce some case studies of people working to strengthen these connections in the institutions. Moreover I

would like to propose that the institutions must recognize their social responsibility to do that.

Consideration of our Attitude towards Aged People

SAKAMOTO Masatoshi

As far as human beings are concerned, no satisfactory account of their activities can be rendered solely based on their animal instinct. Mankind is defined as social animals, because they can live, cooperate and work together in a society. Laws, organizations, social institutions and volunteer activities are all designed to assure that we can do something helpful for others in society. In the history of postwar Japanese welfare, we have reached a stage where we are beginning to look for a welfare system suitable to the country in connection with the care of people past middle age. As the society is aging, it becomes necessary for the entire nation to answer the question of just what kind of view we should have of elderly people and digest it to a point where we can accept it as national culture.

Any attempt to do this requires the step-by-step accumulation of experiences over a long period of time. This situation has led the author to analyze the social consciousness of people and propose what he regards as an ideal attitude toward the aged. He also considers the effect which the Japanese traditional ways of life and modern lifestyle have had upon the formation of our attitude toward older people.

The author thinks that our view of other people is formed through interactions in thought and sentiment and that it is the source of our ways of feeling, thinking and behaving. Considering the current state of the modern Japanese society, he points out the need for increasing our awareness of the others' human rights and establishing our view of people based on such consciousness. He wishes to discuss this problem from a standpoint of social welfare.

Any consideration of a system in which we support others, particularly, a system in which we take direct care of the elderly people, must be based on studies of how we see those who make use of the care system. This is because how we feel and react

to other people is, as mentioned earlier, governed by our view of them. It must also be pointed out that learning first hand through the five senses (seeing, hearing, smelling, touching and tasting) is important in the development of the ability to think and act, although education is also as important.

Multi-cultural Understanding in Sports among Preschool Children

KANEDA Hiratoshi

The purpose of this study is to determine the interpersonal relations and relations of sports among preschool children. Furthermore, this study examines problems in sports instruction. The ideal in multi-cultural understanding is to accept and recognize the others' position. In short, it is to understand different cultures. Preschool children pursue multi-cultural understanding in their activities. In doing so, they gain the opportunity to understand different things.

Recently, there is anxiety that the children's ability to exercise has declined. It is for this reason that sports classes are greatly in demand. But there is a difference between play and sports. The greatest difference is the intervention of adults. Play is independent action. Its contents and rules can be changed freely by the children, and it can be stopped by the children at any time.

This study focuses on the idea of soccer play, and observes the relations between sport and interpersonal relations. Through my study I have reached the following four conclusions.

1. Children's interests change from moment to moment.
2. Not all children like play involving exercise.
3. Children engage in spontaneous exercise when they are stabilized mentally and socially.
4. There is great chance that children's play is changed into something other than play with the intervention of adults.

There is a need for adults to intervene because the number of children have decreased and children of different ages are now playing together. But we must

consider the way in which adults should intervene in children's play.

Various Problems in the Field of Human Rights and Research into People's Views of Human Beings in the Casework Process

KATAOKA Yasuko

In light of the various forms of human suffering, in what areas should casework deal, and what should it attempt to achieve. I wish to look at this problem, not merely as experts or caseworkers, but as individuals involved in helping others, and who need to think philosophically about human beings. I wish to provide a human perspective viewed through the professional.

In the main part of this research project, I have examined views of human beings, while taking into account both America and Japanese casework theory. I have also examined a view of human beings during casework with examples from my own casework experience.

The difference between traditional America casework and its Japanese counterpart lies mainly in the extent to which one or other focuses solely on social questions, on psychology, or on both. I do not believe that casework can be studied in a vacuum, as if it existed outside society. The individual lives within society and his or her lifestyle is conditioned by the surrounding social framework. It is quite natural that individuals should be affected both physically and mentally by their social environment, and that this environment should have an impact on their ethics, values and even on their thought process. Casework should focus not on the analysis of the individual's psychological state or on his or her ability to cope with it, but on an analysis of the social situations and problems that affect each individual. This will allow the caseworker through an individual subject (the patient) to confirm and reconsider the social influences that shape an individual. The caseworker's task is to present to society an analysis of the social situation and social problems that confront a given person, while respecting his or her individuality.

The Childcare Leave Act and Company Centered Society

FUJII Toru

Five years have passed since the Childcare Leave Law came into effect in Japan. The purpose of this paper is to clarify the following points. First, sex role stereotypes both at home and at work were sustained by this Act and the administration of employment by companies. Second, that situation was also sustained by the women's sense of sex role stereotypes. Finally, this Act has brought about the gap between users of the childcare leave and its non-users among the women workers.

The conclusions of this paper are as follows. Although all employers are under legal obligation to obey the Act since 1995, two thirds of the smaller businesses do not have rules for childcare leave. According to the provision, guaranteed income while on leave is 25%. Some workers who could not get childcare leave through this Act because they are part time workers. This Act left the treatment of the workers before and during leave to labor-management negotiation.

These conditions resulted in male workers who did/could not get the childcare leave. This situation was reinforced by the sex role stereotypes at home and at work. Paradoxically this Act strengthened the sex role stereotypes in time of childcare. Lastly, this act brought about the gap between the user of the childcare (the regular members) and the non-user (part-time workers) among the women workers.

A Study concerning the Cultivation of Religious Sentiment (Part 2)

OKAYA Akio

Three years have passed since I have begun to reflect on the cultivation of religious sentiment. Religious education and religious sentiment are correlated in several ways. In this article, the word "religious" includes religion, ethics, norm and life value. I have considered the historical and social background of the attitude of Japanese people interested in religion. Our life is divided two parts: real life and

vertical one. This creates unease in the human mind. I would like to present here some issues regarding the problems and prospects of religious education or religious sentiment in the coming 21st century. Since around 1970, increasing number of people have been hoping for some forms of new spirituality different from traditional religion. I must first of all form and build a curriculum for religious sentiment.

**An In-depth Review of the Human Perspective
in Modern Society (Part 2):
Considerations on the Proper Human Perspective and Conceptual Image
of Humans in Regard to Health and Medical Care**

SUZURIKAWA Shinshun

Based on the premises laid out in “An In-depth Review of the Human Perspective in Modern Society—Medical Care Issues Considered as Human Rights Issues— (Bukkyo University Research Institute, *Sogokenkyusho Kiyo*, Vol. 4, 1997, pp. 142-163), this thesis was designed to focus on the “proper human perspective,” including related policies, obstacles and contemporary themes through an in-depth review of “the human perspective and conceptual image of humans in this modern society” and an analysis of present problems in the fields of health and medical care (especially in regard to various issues related to human rights and welfare).

It is generally known that in the present state of affairs, no matter how much scientific knowledge on human beings is accumulated, *mankind* still remains an enigma. It can certainly be said that everyone has formed their own unique understanding and opinion in regard to the question, “What are human beings?”

Thus, this study is an attempt to disclose the realities of various problems related to human rights and welfare (injustices being practiced on human equality and dignity), and with this as a backdrop, to review the present situation concerning “the human perspective” in regard to health and medical care. Further, with reference to the existing interpretation of this concept, we have attempted to draw as complete a picture as possible of the way the human perspective and conceptual image of humans

should be, a real and concrete view of “the proper human perspective.”

It is our hope that this study may be of some help in the establishment of corrective measures appropriate to the present situation in regard to modern medical science and medical care and the revision of the present “human perspective.” For example, claims against the necessity of such scholastic fields as *Medical Care Ethics* and *Medical Care Anthropology* may be based on the line of reasoning leading to a “proper human perspective.”

This thesis was written as a part of a joint research project conducted by the Social Science Department of Bukkyo University entitled “An In-depth Review of the Human Perspective in Modern Society —Through Various Issues Related to Human Rights and Internationalization.”